

THE EDMONTON CHURCHMAN

Diocese of Edmonton

Volume II, No. 8

EDMONTON, ALBERTA

SEPTEMBER, 1946



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The Bishop's Page

My dear people:

September will be a very busy month. There will be renewed activity in every branch of the Church's work. In the Diocesan news you will note the forthcoming visits by distinguished leaders in the field of work amongst the women and girls of the Diocese. The Anglican Advance has produced concrete results already not only through the successful financial appeal but what is perhaps more important the enlistment of new leaders in various branches of our life and work.

I call your attention particularly to the visit of Miss Charlotte Whitton, Ph.D., and the appointment of Miss Arva Stewart. The former is directly concerned with Advance among the women and girls who are not at present affiliated with the W.A. or with any other church organization. Her visit is full of great promise for the future of our women's work in the Diocese. Watch the press for details of her programme. Miss Arva Stewart comes to us as Supervisor of Girls' Work and will remain for four months this year and return again next year for a similar period. She will be responsible for leadership in all types of girls work in the Diocese. Her appointment is made possible by the generosity of our Diocesan W.A. Elsewhere in this issue will be found a memorandum setting out the new policy for girls work in the Canadian Church.

The House of Bishops and General Synod will meet in Winnipeg from September 2nd to September 13th. Under God this will be a great Synod. The presence of the Archbishop of Canterbury at General Synod is unique in our history. Many important subjects fall to be discussed. I ask your earnest prayers for the Synod.

The visit of the Archbishop of Canterbury makes timely some notes on the Anglican Communion and on the Lambeth Conference. The following notes are based upon articles which appeared in "The Official Year-Book of the Anglican Communion, 1940." I believe they will prove of interest to you:

What Is the Anglican Communion

The Lambeth Conference of 1930 approved the following statement: "The Anglican Communion is a fellowship within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury which have the following characteristics in common: (a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer; (b) they are particular or national churches; (c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained

through the common counsel of the Bishops in Conference."

It is clear from this statement that the bond which binds together the several national churches of our communion is spiritual and not legal. It is a bond of friendship based on common traditions and common loyalty to a certain understanding of Catholic doctrine and practice. It is sometimes objected that this bond is too loose and lacks the authority and power which could be ours if the bonds were legal and constitutional. There are those who cherish the hope that the Archbishop of Canterbury may, in due time, become a kind of Anglican Pope. This is to misunderstand the genius of the Anglican Communion and the true nature of Christian authority in the Church of God.

The only central authority in the Anglican Communion is the Lambeth Conference—(a conference of all the bishops throughout the world held every ten years.) The conference is deliberative and not legislative. "Its value lies quite as much in the discussions during the conference as in the resolutions resulting from them. The bishops hear problems of common concern discussed from every possible angle by bishops working in most various conditions. The conclusions reached are of immense value both to the individual bishops and to the particular national or regional churches." For example, we in the Canadian Church may be faced with a problem of union with some other church or churches. To a majority of our people it may seem right or expedient to take a certain course of action in respect of it. What seems right to us might prove to be wrong when viewed in the light of the experience of the whole Anglican Communion. At Lambeth, we could discover whether or not any contemplated action on our part would commend itself to the Anglican churches as a whole. It would be disastrous to the cause of Church union if by our own independent action here in the Canadian scene, we were to sever precious ties with churches of our own communion in other parts of the world or were to make more difficult the larger union of the Catholic Church. It, therefore, goes without saying that when any major issue comes before the Canadian Church we should naturally seek to discover the mind of Lambeth before committing ourselves.

The authority of Lambeth is advisory and not coercive. But it is, nevertheless, authority in the best Christian tradition. Some people recognize no authority except that of power or coercion or legislation. The world is sick to death from that conception of authority. Such a conception within the Church of God strikes at the very roots of spiritual life. "Our Lord spoke with authority, but it was the authority of persuasion. He preferred the understanding loyalty of friends to whom He had explained

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THE RIGHT REVEREND W. F. BARFOOT
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Vol. 2



No. 8

His will, to the blind obedience of slaves. Such is the authority which belongs to spiritual advice. It convinces by being true or wise." This ideal of Church authority is in harmony with the Gospel and is closest to Anglican theory and practice. It is devoutly to be hoped that the Anglican Communion will never sacrifice this heritage for the authority of power, whether that authority be conceived in terms of the power of wealth, or numbers or administration or legislation.

Strictly speaking, this ideal of authority in the Church of England is the one which prevails at all levels. The principle of conference prevails in our Canadian Church. When General Synod launches an appeal, for example, the dioceses, representing all our people, voluntarily accept or reject their quota. There is no coercion. Only in this way can the Church hope to retain the loyalty and affection of her people. This procedure will, I am sure, never be abandoned.

Yours faithfully,

Walter Edmundson

Editorial

Summer Camps

The past two months have been busy months at our Diocesan Summer Camp at Kapasiwin, and several hundreds have spent a very happy holiday there. The wisdom of those responsible for acquiring this site, and developing our Diocesan camp property has been justified over and over again, and now an increasing number of young people are able to have splendid conditions at minimum cost.

The thanks of the Diocese are due to those who give of their time to make these camps possible, and who in many cases make their holiday by giving others a holiday. Organizing and being responsible for a summer camp is not any easy task, but we would like to express our appreciation to those who serve the Diocese in this most excellent way.

Each year some improvements are being made to the buildings and properties of our Kapasiwin Camp. The difficulties of the war years and the present scarcity of materials have of necessity prevented any extensive improvements, but a steady progress has been maintained nevertheless, and we have a camp of which we may well be proud. We feel the D.B.R.E. is to be congratulated on a most successful summer's activities.

Girton College Conference

This past summer has seen the meeting in England of a number of outstanding Protestant leaders of the Church, including representatives from Canada and the United States. At a Conference held early in August at Girton College for Women, Cambridge, Church leaders, many of them laymen, from fifteen countries and representing approximately five hundred million members of the Protestant and Eastern Orthodox Churches gathered to discuss post-war problems.

The Conference was the first meeting of leaders of the World Council of Churches since the end of the Second World War, and as a result of its frank discussions a Commission consisting of thirty members was set up to advise on international affairs.

The Conference was conscious of the differences of views and the divergencies of interests among the nations meeting for the United Nations General

Continued on Page 6

Anglican Advance Appeal

Returns to August 19th

| Name | Pledges and Cash Reported | Cash | Name | Pledges and Cash Reported | Cash |
|--------------------|------------------------------|-------------|---------------------------------|------------------------------|-------------|
| All Saints' | \$13,544.00 V | \$ 7,212.98 | Kitscoty | \$ 167.00 V | \$ 167.00 |
| Christ Church | 12,000.00 | 7,075.00 | Golden Valley | 30.00 | 30.00 |
| Holy Trinity | 8,800.00 | 6,510.00 | Islay | 417.00 V | 287.00 |
| St. Faith's | 3,921.00 V | 2,005.00 | Blackfoot | 100.00 | 94.00 |
| St. Stephen's | 1,759.00 V | 458.00 | Leduc | 311.00 V | 151.00 |
| St. Matthew's | 182.00 V | 74.00 | Millet | 302.00 V | 137.00 |
| St. Mark's | 800.00 V | 512.00 | Mannville | 475.00 | 340.00 |
| St. Michael's | 182.00 V | 99.50 | Innisfree | 88.00 V | 28.00 |
| St. Mary's | 1,551.00 | 779.00 | Mayerthorpe | 316.00 V | 258.85 |
| St. Peter's | 1,500.00 | 639.00 | Onoway | 390.00 | 244.00 |
| Good Shepherd | 732.00 V | 344.50 | Sedgewick | 716.00 V | 284.00 |
| St. Luke's | 1,100.00 | 1,100.00 | Killam | 350.00 V | 193.00 |
| St. John's | 200.00 V | 200.00 | Tofield | 303.50 | 258.50 |
| St. Paul's | 372.00 V | 274.50 | Vegreville | 581.00 V | 337.50 |
| Ashmont | | | Soda Lake and Willingdon | 300.00 V | 181.00 |
| Rife | 116.50 | 116.50 | Vermilion | 977.00 V | 523.50 |
| Grand Centre | 300.00 V | 300.00 | Ottawa | 200.00 V | 266.00 |
| Barrhead | 627.00 V | 422.00 | Pleasant Valley | 100.00 | |
| Glenreagh | 133.00 | 133.00 | Viking | 187.00 | 187.00 |
| Camrose | 550.00 | 270.00 | Wetaskiwain | 1,656.00 V | 697.00 |
| Bittern Lake | 823.00 V | 371.00 | Ponoka | 1,513.00 V | 439.00 |
| Daysland | 195.00 V | 157.00 | Wabamun | | |
| Clandonald | 425.00 V | 155.06 | Rexboro | 32.00 | 32.00 |
| Irwinville | 302.00 V | 242.50 | Duffield | 19.00 | 19.00 |
| Landonville | 195.00 V | 100.00 | Westlock | 80.00 | 80.00 |
| Cadomin | 385.00 | 385.00 | Clyde | 271.25 | 206.25 |
| Foothills | 415.00 V | 380.00 | Sunnybank | 37.30 | 37.30 |
| Mountain Park | 5.00 | 5.00 | Jarvie | 61.00 | 61.00 |
| Sterco | 23.75 | 23.75 | Wainwright | 1,968.00 V | 1,213.32 |
| Mercoal | | | Battle Heights | 246.00 V | 140.00 |
| Luscar | 100.00 V | 25.00 | Irma | 332.00 V | 129.50 |
| Drayton Valley | 115.00 V | 115.00 | Winfield | 247.50 V | 107.50 |
| Edson | 900.00 | 537.75 | Hoadley | 40.00 | 40.00 |
| St. Paul's Mission | 147.00 | 56.00 | Bretton | 33.00 | 33.00 |
| Edgerton | 900.00 V | 525.00 | Undesignated: | | |
| Heath | 282.00 V | 115.53 | Mrs. W. J. Dudlyke | 30.00 | 30.00 |
| Ft. Saskatchewan | 525.00 V | 397.50 | Wainwright | | |
| Gibbons | 450.00 V | 356.12 | Deanery W.A. | 25.00 | 25.00 |
| Bon Accord | 300.00 V | 288.62 | Calgary Power & Light Co. | 500.00 | 500.00 |
| Hardisty | | | LAC Ward, J. W., Yellowknife | 15.00 | 15.00 |
| Hughenden | 155.00 V | 95.00 | | | |
| Jasper | 1,742.00 V | 761.50 | | | |
| Consort | 209.25 V | 209.25 | | | |
| Monitor | 55.75 V | 55.75 | | | |
| | | | | \$70,435.62 | \$41,654.85 |

V Parishes reached or passed objective.



DIOCESAN NEWS



CALENDAR SEPTEMBER

- 1—11th SUNDAY AFTER TRINITY.
 8—12th SUNDAY AFTER TRINITY.
 15—13th SUNDAY AFTER TRINITY.
 21—St. Matthew A.E. & M.
 22—14th SUNDAY AFTER TRINITY.
 29—St. Michael and All Angels.
 15th SUNDAY AFTER TRINITY.

CONGRATULATIONS

The stork seems to have been kept very busy during the past summer visiting a number of our rectories. We extend our warmest congratulations to the following:

The Rev. R. S. and Mrs. Faulks, St. Peter's, Edmonton, on the birth of a daughter, Joyce Elizabeth, May 20th.

EDITORIAL—Continued from Page 5

Assembly in Paris, and many of the speakers revealed an exceptionally high degree of understanding of the problems involved.

One matter of general interest which received much discussion was the extent to which the Church should attempt to make its influence felt in international affairs. The American view was that just as powerful labour or business groups put pressure on the United Nations Organization so it is imperative that the World Churches seek in every legitimate way to bring moral pressure to bear on the leaders of the world.

A second matter of importance was the question of co-operation between the World Council of Churches and the Roman Church. It was felt that parallel action between them would result in very great pressure being brought to bear on international issues. Some of the delegates expressed the opinion that such co-operation would be difficult to obtain. It was felt that "collaboration with the Roman Church on matters of world order needs to be prepared sympathetically and with an understanding of that Church's difficulties and background." Such collaboration should be "preceded by conversations between the highest courts on both sides, and must also include a discussion of the alternative theories of the relationship between the Church and State."

The Rev. W. W. and Mrs. Buxton, Fort Saskatchewan, on the birth of a daughter, Susan Ann, June 29th.

The Rev. S. J. and Mrs. Bell, Wetaskiwin, on the birth of a son, Richard James, July 14th.

The Rev. E. S. and Mrs. Ottley, Christ Church, Edmonton, on the birth of a daughter, Susan Kathleen, August 3rd.

The Rev. W. T. and Mrs. Elkin, St. Mary's, Edmonton, on the birth of a daughter, Elizabeth Ann, August 17th.

Goodbye to the Reverend L. A. Bralant

It is with deep regret that we report the resignation of the Rev. L. A. Bralant and his early departure for his home in England. He has been with us now since 1939 and has served in the parishes of Mannville, the Coal Branch and for the past four years in Wainwright. At the last

Synod he was elected a member of the Diocesan Executive Committee, where his contribution has been notable. At the request of the Bishop, he became the first diocesan secretary of the Bible Reading Fellowship. The Fellowship has shown steady growth under his enthusiastic guidance. Mr. Bralant's fine scholarship and intense devotion will leave to the parishes he served and diocese as a whole, a legacy of enduring value.

Mrs. Bralant came to Canada from London during the war, after experiencing the blitz and having suffered the loss of her father in a bombing raid. Her qualities of mind and heart and zeal in Christian service have made an outstanding contribution to the life of the parish.

We say goodbye with mingled feelings which need not find too exact verbal expression, suffice it to say, there is deep gratitude on our part and we are happy to know that they have enjoyed the years spent amongst us. We bid them God-speed.

Good the
Year Round

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Miss Arva Stewart, Regional Girls' Work Supervisor

The girls' work in the Diocese is to receive the leadership for which we have long hoped and prayed. The Bishop announces that the Diocesan W.A. has in



co-operation with two other dioceses in Western Canada, secured the services of a Girls' Work Supervisor in the person of Miss Arva Stewart. Miss Stewart will spend the first four months in the Diocese of Edmonton, arriving here on September 19th.

Miss Stewart is at home in Western Canada, having received all her early education in the schools of Pilot Mound, Manitoba. After matriculation, Miss Stewart went to Toronto University of Physical and Health Education. After graduation she attended the Camp Councilors' courses offered by that University and this year has qualified as an examiner for the Provincial Red Cross Water Safety Programme. During the past summer Miss Stewart has been in charge of Girls' Camps in the Diocese of Montreal.

Needless to say, the whole Diocese is eagerly awaiting the arrival of Miss Stewart to begin her work.

Our gratitude is due to the Diocesan W.A. which has made this important advance possible.

All Saints', Seba Beach New Church Consecrated

The Bishop consecrated the new church at Seba Beach in the name of All Saints'. He was assisted in the service by the Venerable S. F. Tackaberry, the Rev. F.

A. Peake and Mr. Ray Clennett. The Archdeacon read the sentence of Consecration and Mr. Peake the petition in behalf of the Wardens and people of the community.

The well conceived and firmly executed plan has been carried out entirely by the voluntary labour of the people. General financial support has been provided by both the permanent and the summer residents of Seba Beach, assisted by Diocesan funds. The workers are to be heartily congratulated upon the successful and speedy accomplishment of their purpose. It is impossible adequately to express gratitude or to name the donors and workers. Their reward is sure.

*The Rev. F. A. Peake, who was recently moved from the district to the Rectory of Ponoka, was the moving spirit in the original instance and it is largely due to his energy and enthusiasm that the work was begun and completed.

The church stands in the very centre of this popular summer resort and will be a perpetual witness and challenge. All who come to enjoy the refreshing restfulness of Seba will be reminded of Him Who provides all things needful both for soul and body.

Induction of the Reverend Charles E. F. Wolff

On Sunday morning, August 18th, the Lord Bishop instituted and inducted the Reverend Charles E. F. Wolff to the Rectory of St. Stephen's, Edmonton. Mr. Wolff has succeeded the Reverend Canon J. C. Matthews, who recently resigned the rectory after an incumbency of over twelve years.

The Bishop was assisted in the institution by the Chancellor of the Diocese, the Hon. Mr. Justice F. Ford, D.C.L., LL.D., who read the Letters of Institution.

St. Stephen's parish is most interesting in that for many years its tradition has followed the teaching of the Oxford Movement and the Anglo-Catholic revival of the past century. The Bishop referred to this in his sermon and stated it to be his belief that such a tradition is a necessary part of the corporate life of the Church and is indispensable to the completeness of her witness.

We wish the new rector and parish of St. Stephen's every blessing in the new chapter of parochial life that is now opening and hope that under God the parish will continue to play its full part in the life of the Church and Diocese.

Visit of Miss Charlotte Whitton, Ph.D., Sept. 15-19

We announced some time ago the projected visit of Miss Charlotte Whitton. The dates have now been fixed and her programme arranged. Miss Whitton's great gifts are at our service from Sunday,



Sept. 15th to Thursday, Sept. 19th. It is scarcely necessary to tell Canadian women anything about Miss Whitton. From sea to sea she is known as a speaker and leader in various fields of social thought and action. She is now devoting her talents to the Anglican Advance in the field of women's work.

There will only be one big public meeting for the women of the Church during Miss Whitton's visit on Wednesday evening, September 18th at 8 p.m., in the Masonic Temple. The hall has a limited seating capacity of five hundred and it has, therefore, been necessary to distribute tickets of admission in advance through the city churches. By this means, the women of the Church will be assured of a seat in the hall. Please ask for a ticket.

Miss Whitton will meet with representative groups of Anglican women and girls during the two days she is in Edmonton.

Miss Evelyn Mills, M.A., O.B.E., Dominion Girls' Work Supervisor

The Dominion Board of W.A. and the G.B.R.E. have co-operated in the appointment of Miss Evelyn Mills to be Dominion Girls' Work Supervisor. Miss Mills will make her first official visit to Edmonton

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KAPASIWIN CALLING

Our Diocesan Summer Camp on Lake Wabamun, now widely known among a multitude of people with affection, "Kapasiwin" has had a very busy season. In fact it has been the most busy season in its history! To open the 1946 series, the A.Y.P.A. had well over a hundred members out for the Dominion Day weekend. It was a marvellous three days, and everyone voted it a banner occasion. A particular feature was the holding of the annual elections, which it is hoped will enable all groups to get an early start on the fall activities.

Most of all the joy of this camp was the large number of A.Y. people back from the Forces, sharing once again the good things at Kapasiwin, in the chapel, at the lake, in the hall and dining room—and the good company about the camp.

Immediately following the A.Y. Camp was the Leadership Training Course, popularly known as the Summer School. This was provided with a splendid group of lecturers, as their audience will testify; but how we wished that many more had had the privilege of attending! We can accommodate one hundred persons (and give them the latest in comfortable bunks to sleep in, too!) and only a third of that number were present. As this article reaches six thousand and more addresses, the Diocesan Board of Religious Education, which arranges the School, sincerely hopes that the parishes of the Diocese will be much better represented at the session in 1947.

Miss Jessie Carson, one of our missionaries from India, gave us a splendid series of addresses on the Church's work in that country. She made her hearers well aware of the privileges enjoyed in our own land, and likewise gave a splendid picture of the opportunities presented to the Christian family in India. The ladies were fascinated by her stories of home life in India, and by her demonstration of the "fashions" in that land.

The Rev. Mr. Hinchcliffe, from Copper Cliff, Ontario, came to us with a message from the Social Service Council of our Church. He is a chaplain to the inmates of a penitentiary and gave no little insight into the problems that beset the lives of men committed to such institutions. He told of the ways in which the Church, through its chaplains and the Council, sought to correct the deficiencies of justice, and to give a real helping hand to men

who had broken the law and who needed assistance in becoming re-established once their terms had been served. All members of the School were delighted with his addresses on "Personality Development," and wished that he had been able to stay over to continue them.

The Rev. L. A. C. Smith, our good friend, representing the General Board of Religious Education of our Canadian Church, brought home to all that they were teachers, whether specifically so styled or not. All set examples to the rising generation, and all members of Christ ought therefor to conduct themselves accordingly. And in this connection he stressed the importance of being informed on what the Church stands for and the necessity of knowing what she is doing in all things, whether missions, social service work, or of education, or of parish life. He had a series of addresses that ought to have inspired present teachers to a new devotion in their task, and that must have called upon others to offer themselves for service in the Sunday School or some branch of youth work.

Canon Hunt gave us an illuminating course on the understanding of the Old Testament, and in it made very much alive the prophets. His application of their lives and times to our own was a real help to all his hearers, and certainly the Old Testament will be a more interesting book for many in consequence of Canon Hunt's remarks in the course of the studies he took with us.

The Rev. F. A. Peake led the group through a usually unexplored region of the Prayer Book, unexplored for most people at any rate, the section of "occasional services." He explained the use of many of them, and the meaning of many of the words, which are unfamiliar to us, not being within one's accustomed vocabulary.

A young lady who was a Red Cross worker overseas, but who must remain anonymous, held her audience steadily through the course of her addresses with the account of conditions that the Red Cross found among civilians and prisoner-of-war camps. It was good to learn that this society was so very effective and useful in so many places. The young lady herself brought us interesting personal reflection, as a Christian, on the Russian way of life. Her appeal to the "campers" con-

cerning a number of matters in respect of Christian living was an inspiration to all concerned. For this and the splendid report on the work of the Red Cross we are most grateful to her.

So you see, dear readers, it was a marvellous school we had, with our fine lecturers, our gracious Dean, Dean Tren dell; our good Chaplain Peake, our kindly Hostess Mrs. Hunt, our able cooks, Mrs. Pagee and Mrs. Pitt, and all the other helpful people who made the whole affair as enjoyable as it was.

The Senior Girls' Camp came under the direction of two ladies who took it on, quite literally, at a moments notice. Those concerned are most grateful to Mrs. H. and Mrs. D. deWynters for directing the large camp so successfully. The whole affair was thoroughly enjoyed by the girls, who had a full program of instruction in the Bible, handicrafts and other matters, as well as of sports and swimming and some hiking. At the latter portion of the camp, the girls enjoyed several mornings of instruction in leathercraft which was ably taught by Mrs. de Laroque. Again the gratitude of the D.B.R.E. and the girls to these ladies who handled the camp so well for us.

The Junior Camps for Boys and Girls were under the very capable direction of Canon Hatfield. He was assisted at the first one by Mr. and Mrs. Archie Bowker, and Mrs. Morgan. At the second camp his helpers were Miss Barbara Onions and Shirley. Over sixty children attended each camp, so the leaders were kept busy all the time. Certainly St. Luke's Parish missed their rector for a Sunday or two, but had they been able to see these splendidly run camps, the D.B.R.E. feel certain that the parish would be happy to have shared to such an extent in the affairs of Kapasiwin. Many youngsters will be suggesting to Sunday School teachers in a multitude of places that "bible baseball" is a good way to get interest and learning accomplished in Sunday School lessons. Even day school teachers would have been envious of a method which keeps youngsters up to learning things after going to bed. So thanks to all who helped with these two camps, which were "A1" in every way, even to the health angle, under the kindly direction of Nurse Aldridge.

The Senior Boys' Camp concluded the season. At this writing it is still in progress, and is going along in fine style with sixty boys from many parishes, and having three good men to take care of things in the persons of the Revs. Peake and Buxton, and Mr. Cooper. With a routine of

discussions in the chapel, a Scouting program, hikes, swimming, boating, evening programs and campfires, as well as movies, and the new feature at all the camps of a canteen, all the lads, whether actually Scouts or not, whether Scouts or Sea Scouts, are surely having a marvellous time. And of course, in company with all the camps the whole thing is really "tops" with lots of good food!

Our appreciation to those who have taken on the responsibility of the Boys' Camp, as well as to all camp leaders; to Miss Sylvia Aldridge, who has been Camp Nurse; to the women who spend long hours in the hot kitchen (with stoves that are ravenous and at times cantankerous); Mrs. Pitt, Mrs. Pagee, Mrs. Clarke, Helen and Nona, and to those who made canteen a reality!

Each year it is possible to make some improvements to the property at Kapasi-win. The interest that the Bishop of the Diocese takes in this lovely spot is a real benefit, and in the making available of funds he has enabled the committee to obtain a full supply of new bunks in the cabins. Considerable additions have been made to the dining room equipment and to kitchen utensils. We have at last the much longed for jetty or pier, completed this summer; and this is the second season that a large number of reeds have been cut in the water in front of the property. Some more clearing has been done along the waterfront, too, which gives a better view of the lake. Three boats have come into use also, though we could do with a shipwright to get them into shape for the next season.

The Junior campers did a good job of fetching a large quantity of stones from the lake bottom in the shallow water.

In many respects this has been a banner year. Of particular note is the satisfactory increase in attendance at all the camps for youngsters. If any reader has considered offering to help with activities at Kapasi-win, act upon it. With the growth in attendance each year there is plenty of scope for additional workers. Spending a season with youngsters at our own Church camp is a rewarding experience. It is a happy one, too, from the memories of time spent in charming surroundings at a camp with good equipment and a tradition, which from the start has been one of glad service. The cabins are cosy, the hall cheery and the chapel quiet and restful and overlooking the lake as it does, reminds one of the lakeside ministry of Jesus, so that it might well be called, "the Galilee Chapel of our Lord."

You Talked Me Into It

By REV. DAVID L. GREENE, Emerson, Man.

"You talked me into it!" This is the currently popular reply of wise-cracking youth when offered a second piece of pie. Bing Crosby, in "The Bells of St. Harry's, uses the colloquialism, so that makes it regular and unanimous. The crack carries a tacit admission that not much talking was necessary to secure acquiescence. There is also an implication that much talking gets results. It pays tribute to the power of persuasive speech which underlies all salesmanship and propaganda. The constant drop of assertion wears away the rock of resistance.

The delinquent schoolboy blames his companion when together they clash with the truant officer over a fishing expedition during school hours. "You talked me into it." The alibi is so old as temptation and sin. Adam reproached Eve for talking him into eating the forbidden fruit. Eve blamed the serpent. The little girl who got lost through following the organ grinder excused herself, "The monkey made me do it." Our youngest boy when a child of four, reproved for lying on the grass while melting snowdrifts were still saturating the ground about him, defended his action, "That old Devil told me to do it and I did."

Hitler talked the German people into accepting him as a god and defying the world, with woeful consequences to duped partners in crime and innocent victims of purposeful talking. Whether the practice of employing persuasive eloquence be directed towards an individual or a group or a nation the technique is the same. The success or failure of the process depends upon the two factors: the persistence of the propagandist and the reluctance of the propagandized. In the business world we call these qualities salesmanship and sales resistance. In the spiritual realm they are known as seductiveness and moral stamina. In either case the final and puerile defence of the vanquished is: "You talked me into it."

But however good the justification may seem to the defendant, gullibility like ignorance of the law, does not relieve him from suffering the penalty. Macbeth allowed Lady Macbeth to talk him into murdering King Duncan but he was not saved from the consequences of his crime. Pontius Pilate permitted the Jewish priests and the rabble to talk him into crucifying Christ. "Pilate sought to re-

lease Him . . . But they cried, "Away with Him, crucify Him . . . Then delivered he Him unto them to be crucified." The Creeds of Christendom have immortalized the Roman Governor's surrender to verbal pressure, "He suffered under Pontius Pilate."

I know a successful business man who operates a certain kind of store. Other associates say of him that his success is due largely to shrewd buying. Salesmen never talk him into buying unsaleable goods. On the other hand there is the storied grocer who lacks this ability. One day a customer asked for a pound of butter. There was none in the refrigerator but there was on the shelves a large stock of salt cartons. The grocer conducted his customer to the back room. There was no butter secreted in the place reserved for favoured patrons. But there were shelves laden with salt cartons. Said the grocer, "There is one traveller who calls on me; he never has butter when I want it, but he can sure sell salt." The travelling salesman talked the grocer into buying a commodity he would have been better without.

Satan today, as in the days of Job, goes to and fro in the earth, walking up and down in it, looking for men and women who are susceptible to guile and subtlety. He can sure sell salt—that has lost its savour—to people who are easily talked into buying his wares. Jesus gave us the perfect example of how to resist his every approach. "It is written . . ." Whatever is plainly contrary to the revealed will of God deserves rejection. Man's gift of freedom to choose makes him fair game for propagandists. But with this freedom of choice he is also given a safeguard against making wrong decisions. The Risen Christ promised His disciples, "Lo, I am with you alway, even unto the end of the world." In His post-Pentecost Presence He fulfills that promise to all who will permit Him to guide them into all truth. He gives them of His power to resist all approaches of the evil one, be the charmer never so subtle. Hence our Whitsunday prayer, "Give us by the same Spirit to have a right judgment in all things."

This prayer for a right judgment suggests that there will be made propositions which merit consideration rather

than summary dismissal. There are enthusiastic advocates of political policies, social programmes and Christian enterprises whose theories may differ from ours and yet be better. In these and many other matters it would be a mistake to refuse discussion. Freedom of choice implies having an open mind. It is no sign of weakness to be talked into changing our views, where moral principles are not involved.

In fact the whole procedure in evangelization is based upon talking people into accepting the Good News of Salvation. Jesus sent His emissaries out into the world to preach the Gospel with the idea of persuading men and women to believe in Him as Saviour. The success of the early Church was due mainly to the enthusiasm with which those first converts went about telling others about Jesus Christ.

The woman of Samaria after her conversation with Jesus at the well returned to her home and said to her fellow townsfolk, "Come, see a man who told me all the things that ever I did; is not this the Christ?" "And many of the Samaritans of that city believed on Him for the saying of the woman." After they had seen Him themselves they declared, "Now we know that this is indeed the Christ, the Saviour of the world." The woman by her enthusiasm had talked them into investigating and they came to believe.

Numberless instances could be cited where this method of persuasive talking was employed with success; St. Peter preached his moving sermon after Pentecost when converts were counted in thousands; St. Paul's remarkable gathering of Gentiles during his missionary journeys; Andrew finding his brother, Simon, and bringing him to Jesus. The Kingdom of God is expanded by those already within talking others into entering.

Jesus made no other provision for enlarging the Church He founded. So the Anglican Advance Appeal plan of having members within the Church visit others and persuade them to become active church people is founded upon a sound principle. No one need make any apology for trying to talk his friend into taking up the Church's work and entering its fellowship. This task may be discouraging at times but that does not release a member from his obligation to try. The Brotherhood of St. Andrew recognizes the possibility of failure in certain circumstances but it asks its members at least to make an effort every week to bring some man

within hearing of the Gospel. Even St. Paul did not succeed every time. King Agrippa only went so far as to say, "ALMOST thou persuadest me to be a Christian."

However, in the main this method of talking people into accepting Christ and joining His Church works. Certainly there would be no expansion without persuasive speech on the part of the Church's agents. Our whole missionary enterprise depends upon the teaching and preaching with purpose of our representatives. These living agents have no compunctions about talking heathen peoples into becoming Christians, for they know they are introducing their proteges into a nobler and happier life.

Canvassers for A.A.A. subscriptions need have no scruples either about talking people into giving towards this Appeal for the dedication of possessions forms a real part in our religious life. Sacrificial giving has a definite spiritual value. It is our tangible expression of gratitude to God and our recognition of Christian stewardship.

A farmer friend told me this summer of taking out an automobile accident insurance policy from a travelling agent. When he received his policy and studied it he found that it covered a number of risks he did not want and cost three times what he would have paid for the policy he really wanted. "He talked me into it," the farmer lamented. People who give to the A.A.A. will have no regrets, for theirs will be an investment in the grandest enterprise available—the expansion of the Kingdom of God in this world. When the final results are known subscribers will take pride in having had a part in the undertaking. Even those who may meet their canvasser with "sales resistance" will be happy to say afterwards, "I am glad you took me into it."

Looking back over a number of years I recall having been talked into: buying a set of books, adopting a stray pup, subscribing to various magazines, joining a fraternal organization, taking part in a farce-comedy if fact so many things that I wonder if I have any sales resistance at all. But my chief reaction is to reflect on the fact that if Christian laymen and women were half as persistent in talking their friends into becoming active, zealous Christians as those talkers who have taken me in their stride, our Church would ADVANCE at an amazing speed.

Now, Mr. Editor, I know you are wondering how I ever came to write this article. Well, you talked me into it!

MISS EVELYN MILLS, Cont.

with Miss Stewart on September 19th

Miss Mills is an Honours graduate of the University of Toronto in English and History, with an outstanding record of service to her credit since graduation. The following biographical notes will indicate her great capacity for the work to which she has been appointed: Senior Mistress Elmwood School, Ottawa; First training Class W.R.E.N.S., August '42; Commissioned and appointed Superintendent at Naval Service Headquarters; recruiting officer; officer-in-charge officers training course; staff officer, London, England; President W.R.E.N. Association, York Division; awarded O.B.E. for distinguished war service.

The EDMONTON CHURCHMAN is proud to announce this appointment.

Consecration of Grand Centre Church

The Bishop consecrated the church at Grand Centre on Sunday, July 28th, in the name of St. John the Evangelist. It was a great day for the whole community, climaxing as did the years of devoted service on the part of a great many. It was inspiring to see a beautiful, well-appointed church and carefully fenced and well tended church grounds standing in the midst of this, rather remote, centre. To Mr. H. J. Ayres, the licensed lay reader, is due the chief credit for this splendid extension of the Church's work.

"The consecration service followed the traditional form provided in The Book of Common Prayer. The Bishop suitably vested and attended by crucifer, staff bearer, chaplain and servers knocked three times with his staff at the west doors of the church. He was admitted by the church wardens, Mr. Fred Brady and Mr. George Garden. Mr. Brady, on behalf of the people, petitioned the Bishop to consecrate. The Bishop consenting, his procession moved to the sanctuary reading the 24th Psalm. After the consecration prayers, Father Frith, S.S.J.E., read the sentence of consecration which was signed by the Bishop and placed upon the altar.

"There followed immediately a choral celebration of the Holy Eucharist. The benediction of that office being pronounced, the bishop's procession then moved out from the sanctuary through the west door and compassed the church yard, the whole congregation following and singing "Rejoice Ye Pure in Heart." A pause was made while the Bishop read the prayer of consecration of the church yard.



Woman's Auxiliary



WELCOME

Welcome is extended in this issue of the CHURCHMAN to the Regional Secretary of Girls' Work in this Diocese. At last the W.A. will see one of its fondest dreams come to reality. Miss Arva Stewart of Pilot Mound, Manitoba, will accompany the Diocesan W.A. President from the Dominion Annual Meeting and will work in this Diocese for the four months following September 19th. After that she will devote four months' time to the Diocese of Q'Appelle, two months to Calgary, and one to Athabasca. The Diocesan W.A. Board of Edmonton will share the cost to the extent of \$400.00, and also travelling expenses within the Diocese, and hospitality for Miss Stewart when she works outside the city.

A REQUEST is made to rector's and parochial presidents who feel that Miss Stewart would help them for a week or more, to correspond with the Diocesan President as soon as they can plan when it would be convenient to have her. She is to be used in any branch of the Church's work, but, naturally, chiefly in girls' work.

THE DOMINION W.A. ANNUAL

The Dominion W.A. Annual will be held in Winnipeg on September 16th, 17th and 18th. The opening service of Holy Communion will be held in St. Luke's Church on Monday, September 16th, at 9.30 a.m. The Most Reverend L. Ralph Sherman, Archbishop of Rupert's Land, will be the celebrant. The united thank-offering will be presented at this service.

Delegates to the Annual will be Mrs. J. W. Robinson, Tofield; Mrs. C. H. Harris, Diocesan Life Members' Secretary; Mrs. R. C. Craigie, Diocesan Superintendent of the J.W.A. They will leave Edmonton on Saturday evening, September 14th, via C.N.R.

NEW DIOCESAN LIFE MEMBERS

Miss G. Bury, Vermilion, was honored with Life Membership by her branch, at the Deanery W.A. Annual.

Mrs. F. C. Wachter, Jasper, was presented with the Gold Badge by her branch at Jasper.

U.T.O.—As reported at a special meeting of the Diocesan Executive on August 12th, is almost one hundred short of last year's offering. The Executive sincerely regrets this, because the United Thank-offering makes possible the training of women workers in Canada and overseas. Will parochial presidents please try to get their members to take individual boxes?

NOTICE TO BRANCH SECRETARIES, DORCAS

Notice to branch secretaries of Dorcas work: Once again we request you to send all bales to Mrs. H. J. Wilson, Diocesan Dorcas Secretary-Treasurer, care Synod Office, 10029 103rd Street. Please do not send to Mrs. Wilson's home address, for it costs considerable money to transfer parcels to the Dorcas room at the Synod office.

GIRLS' SECRETARY NOTES

From the Girls' Secretary, Mrs. E. W. de Laroque, 10927 83rd Avenue:

"Elsewhere in this issue you will read about Miss Arva Stewart and the work she hopes to do in this diocese. Her success depends upon our co-operation in supplying the material—our girls—so that she may use her talents and training to the best advantage for all. The responsibility rests upon each one of us—to interest and encourage the girls in W.A. work. Perhaps one of you in a branch can help to organize a little group; another can offer a home (if there is no church hall) for a meeting place and if the word "leader" has a frightening sound, perhaps another will offer to be a "big sister," advising and directing. I cannot help associating the story of the "five loaves and the two small fishes" with this appeal to you; feeling certain that if we offer the little we have, it will be blessed and increased for the use and benefit of many. Will you do what you can?"

A BOOK FOR LEADERS

"India At the Threshold," by L. WINIFRED BRYCE.

Open this book at almost any page and you will find interesting and up-to-the-minute material for a ten minutes' instruction period. We appeal to every parochial president to make decision to allow ten minutes for such information at

every meeting, starting in September, and NOT waiting until Advent or Lent. The intellect needs food if we are to have any vision beyond parish boundaries. Parish needs must come first, maybe, because each W.A. branch is essentially a parish guild, but the fence around every parish must have a gate. Let it be a gate of information this year, and see where it leads!

"Lucy Winifred Bryce, Ph.D., was born in Tokyo, Japan, the daughter of missionary parents, the Reverend and Mrs. J. Cooper Robinson. She received her education in Canada at the University of Toronto. She has lived in India for 32 years, serving with her husband, Dr. George P. Bryce, for six years in South India, and for the past 26 years in Central India. At present she and her husband are teaching in Indore Christian College in Central India." Her other books are: "The Child in the Nudst," and "Comrades of the Road."

We beg presidents and educational secretaries not to look at the book and say it is too long and comprehensive, but to look inside its pages and select the topics that would provide interest for the members. Read the last half of page 149.

SEBA BEACH CHURCH

Several W.A. members were seen at both services at All Saints', Seba Beach, on Sunday, August 18th. It was the occasion of the Consecration of the new church. Enthusiasm on the part of these men and women who have laboured to construct and pay for this church was most marked. In fact, it reminds one of reports of the zeal of the early Christians.

There is a newly organized branch of the W.A. here, working under the direction of Mrs. Laurence; also a J.W.A., with Mrs. Peterson as leader.

The Diocesan Board was able to make a gift of 30 Hymn and Prayer Books from the E.C.D. money received at the May Board meeting. A sum of money, about \$100, allocated to this new church by some of the recent Life Members, will help to centre some of interest in this parish. Once again the W.A. has shown itself to be of help in parish activities, and when it's a new parish it is thrilling to be "in" on such an adventure.

"KANGRA INTERLUDE"

A new book written by Rev. Geoffrey Gritton, an outstanding missionary from our field in India, is a story of the visit at Christmas time of a business man and his wife to the Canadian mission in the beautiful Kangra Valley.

It is to be the study material for Junior W.A. branches for the 1946-7 season.

HAY RIVER MISSION

Letter from Nurse Neville, Hay River Mission, received by the Diocesan Dorcas secretary:

"You will be glad to know that the boxes arrived safely two days ago. (These were the hospital supplies donated by many branches.) It was, indeed, a lovely supply of things, for which I am very grateful, and some of which I have already used. Two of the quilts are in one room as bedspreads. They look too pretty to cover up. At present I have four patients, but during the winter, due often to the cold, there is more sickness. There were two missionaries on the boat going to Aklavik, Miss Helena Sonden and Deaconess Jones, also Miss Herschell of Timmins, Ontario, as teacher of the new day school at Fort MacPherson. The boat arrived at 1 a.m. I got to the shore as it was pulling in. Miss Sonden and Miss Jones came off and visited the hospital, knowing well one patient, a blind woman, who has been with the mission about 20 years. I had added excitement, my nephew, a bomber pilot, and for 3½ years a Jap prisoner of war, came by plane to visit me for two days. Not seeing anyone belonging to me for so many years, it, indeed, seemed wonderful.

My grateful thanks to all who so kindly helped in providing the needed supplies."

Where Have You Been? Where Are You Now?

Some excerpts from the latest story of Van Work in Kangra, by Dr. Constance V. Jackson, of our Mission. Unfortunately since Dr. Jackson returned early this year on much needed furlough, the Van Work has ceased, there being no doctor to carry it on.

"Where have you been? Why have you left us without treatment? How can we get better if you won't come? I'm angry and I won't take your medicine now." Such was our reception from one of our old patients when we returned to our roadside clinic at Chetru after an absence of two months. Although the old lady threatened us that she would take no more of our medicine, by the time we had returned to "Faith" (the van) there she was with her two bottles, announcing she needed more limiment and shark-liver oil. (She is one of the many osteomalacia patients, and knows the worth of our treatment.)

Our two weekly roadside clinics, at Chetru and Chari, have grown tremendously this last year—we have had over five thousand patients.

At Bhawarna and Dadh, two clinic centres, where we camp for four and a half days every week, at one or the other, the clinics are held every morning on the verandahs of the government bungalows, and in the grounds a tent is pitched, where we can examine the patients. Here we have had twenty-five osteomalacia patients (adult rickets) and five children with rickets, who have attended our clinics regularly. Four of these who could not afford even the minimum of proper food, we persuaded to be admitted to our hospital in Palampur. Although at that time they were all unable to move more than crawl about, three of them on discharge sometime later were able to walk home and the fourth one was greatly improved.

We have a number of burn cases, most of them babies or little children. One case stands out in our memory. It was the last day of the clinic and a baby girl was brought whose face, eyes and head were in an awful condition, as the mother had already applied her own treatment. We cleaned the head and face and spread Tanoflavine ointment on gauze with which to bandage it. The mother watched us most carefully and promised to carry on

exactly as we told her. We did not have much confidence in her and tried to persuade her to take the baby to our hospital some six miles away. Ten days later to our amazement the first two to appear at the clinic were the mother and babe. Eyes, which we thought would never see again, smiled at us and only a small place on the forehead was still unhealed. It did make us feel glad that we are able to carry on these clinics.

At the Kulu Mela (Fair)

Last year "Faith's" footwear was in such bad condition that the trip to Kulu was impossible, but, being the proud possessor of three new pairs of shoes (two the gift of Palampur Hospital) we left on October 10th for Kulu. Miss Nattress (evangelistic worker from Kangra), our Indian compounder-nurse, our driver, cook and bhisti (water man) and myself set out. "Faith" was packed to the ceiling inside and as much as possible was put on top. Knowing we had not been there for two years we packed 1,044 Gospels into our tin trunk, although we had never sold more than 500 at any one mela. We arrived the day before the mela began, as it takes a day to pitch our six tents and set up our first-aid tables, etc., etc. The weather was perfect for the opening day and hundreds gathered with most of their 365 gods and goddesses for the big procession. Our tents were pitched on the part of the huge plain where this procession begins, so we were seen by all. On each of the seven days, immediately after breakfast, two of us would tour the grounds, while the third one remained to do any medical work necessary. On these early morning rounds we took Gospels and Bible story books and in a very short time every book was sold. We would go to groups of men and women as they cooked their food, being careful not to go too close to either their cooking or their "god," hold up a book and in no time a group would surround us and many would buy. The rest of the mornings and up until tea time at 4 p.m. were spent in treating the patients who came to us. Many who had come to us on previous visits could tell us how much they had suffered because we did not come last year. Some of them even asked for the same medicine we had given for a mother or a father or child,

Continued on Page 14

Don't Say Bread

SAY

"McGavin's"

The Good Companion

of Every Meal

I Believe in the Holy Catholic Church

By THE REV. F. A. PEAKE, L.Th., M.R.S.L.

VIII

Early Missionary Adventures

When our Blessed Lord despatched the Apostles on their first missionary journey part of His commission to them was: "Freely ye have received, freely give." (St. Matt. 10: 8.) And that is the keynote of any vital religious faith. Today it forms the imperative incentive for missionary work of all kinds. We are anxious to pass on the "Good News" because for centuries we have been receiving it. That same incentive has been present wherever the life and witness of the Catholic Church have been at their best. "That which we have seen and heard declare we unto you, that ye may have fellowship with us, and truly our fellowship is with God." (I. John 1: 3.)

It is not surprising therefore to find that no sooner had the British Church been unified and consolidated that she began to send missionaries to continental Europe. By 690 the Church was a single unit in the midst of divided kingdoms. In 678 Wilfred paused on a journey to Rome to evangelize the people of Frisia, on the north German coast. Later on, Willibrord, also a Northumbrian, with twelve monks from his monastery at Ripon, began a more permanent work. In 695 he was consecrated as Archbishop of Utretcht and took the name of Clement. The best known of all missionaries at this time was, however, Winfrid, born about 680 of a noble family near Crediton in Devon. After two earlier visits to Germany he settled there in 723 and at the same time assumed the name by which he is more generally known—Boniface.

Boniface did most of his work in the region of Thuringia, where in the sixteenth century Martin Luther lived and worked. There he cut down the oak at Geismar, a famous heathen symbol, and so demonstrated that the God of the Christians was stronger than any rival. In 732 he was made Archbishop of Maintz and created new dioceses and founded new monasteries. It was, however, in evangelizing that his heart really lay and at the end of his life he turned back to Frisia where he had begun his ministry. In preaching to the wild and fierce people there he courted death and was finally martyred in 755. The day of his death, June 5th, is a "black letter" day in our Church calendar.

The Light of Learning

It is well known that all our hospitals, hostels and schools owe their origin, directly or indirectly, to the Catholic Church. We have institutions of healing and learning, because in the dark, bad ages when men were careless and callous "and human flesh was cheap" the clergy, religious and secular, cared for the sick and taught the young, studying at the same time that they might be better able to do so.

In the seventh and eighth centuries, to which we now come, we find the beginning of that tradition of scholarship. Theodore, who became Archbishop of Canterbury in 668, brought with him Hadrian, a scholar and teacher, who at once established a great school of Canterbury. Before the end of the century it became a renowned centre of learning. The studies of its members were not confined to theology but included such diverse subjects as history, poetry and science.

One of the outstanding scholars of Canterbury was Aldhem, a scion of the Royal Saxon House which ruled Wessex. Aldhem became Abbot of Malmesbury and, later, Bishop of Sherborne. While at Malmesbury he established a school which bade fair to rival that of Canterbury itself. Contemporary with Hadrian and Aldhem must be placed Benedict Biscop who flourished between the years 628 and 689. He had visited Rome and had been impressed with the rich and beautiful churches of that city as compared with the rude oratories which frequently did duty among his own people. He was able to bring to England numbers of skilled workmen and to inspire his people with an enthusiasm for beauty and dignity in their churches. Benedict Biscop also made an outstanding contribution to scholarship in insisting to the monks of his day that a well-stocked library was an indispensable part of every well ordered religious house. It was through this latter service that he was able to influence Bede (673-735) and perhaps to provide him with the inspiration which made him the outstanding historian of his day.

The Venerable Bede

Bede spent almost the whole of his life in a monastery at Yarrow on the River

Tyne. He entered its walls at the age of seven and there continued as scholar and teacher. He became known as a gifted teacher of profound learning and the "House by the Tyne" was crowded year after year with those who wished to profit by his erudition. With all his learning he was a man of deeply devotional life and always refused to allow his literary labours to interfere with his prayers and attendance at the monastic services. He is best remembered for his writings which are many and varied, and particularly for his "Ecclesiastical History of the English People," upon which alone we depend for our knowledge of the early British Church.

The story of his passing is well known but is touchingly recorded in "A History of the Church of England," by the Reverend M. W. Patterson. "At last the end drew near; he was dictating to his scribe his translation of St. John's Gospel; 'For I would not that my children should read a lie after I am gone.' "There is still one chapter wanting," said the boy Wilbert, "and it seems hard for thee to be questioned further." "It is easy," said Bede, "take thy pen, mend it, and write quickly." At the ninth hour Bede called the monks together and distributed among them his little gifts, saying, "The time of my departure is nigh at hand, for my soul longs to see Christ my King in His beauty." "Dear master," said the boy, "there is still one sentence not written down." "Good," he said, "write it down." After a little space the boy said, "Now it is written." "Thou hast well said," replied Bede, "it is finished; now take my head in thy hands, for it joys me much to sit opposite my holy place where I was wont to pray, that so sitting I may call upon my Father." So there, sitting on the floor of his cell, singing the "Gloria Patri et Filio et Spiritui Sancto," he breathed his last, and his pure spirit passed into the presence of God."

Bede has always been known by the name of the "Venerable Bede." There are many legends to account for the name; but the most beautiful is that which tells how, when Bede was an old man, his sight grew very dim. Some mockers came to him and said that the church was full of people wanting instruction in the Christian Faith. Bede went up into the pulpit, and in the belief that the church was full, though really it was empty, preached a sermon. And, at the end, the angels, who alone thronged the church, said, "Amen, very venerable Bede."

(To be continued)

Where Have You Been? Where Are You Now?

Continued from page 12

which had done so much good. Needless to say we could not remember these particular relatives or their complaints, but we did our best to re-question them as to the conditions then and now.

One old man came along complaining that he could not see clearly. He was wearing glasses and had had operations on both eyes for cataract. He told us that when he had first got his glasses he could see very well but latterly everything was dim and blurred. One look at the glasses (two years old) told the reason. We washed them with soap and warm water and on putting them back on his nose, he exclaimed, "Now I see as I did at the beginning!" And the next thing I knew I was being hugged for joy. When the old man asked for the medicine we had used, we told him the remedy and gave him a cake of soap.

We treated 972 patients during the seven days and at the end of the fifth day we had sold the 1,044 books which were printed in Urdu, Hindi, Guramuki and English, and our only regret was that we had not brought more.

During the year 1944-45 we treated 11,212 patients from 185 villages. We paid 181 visits in thirty different villages, and sold 2,659 Gospels. You might well ask, are the books being read? You, who read this, can help to answer this question as you pray for each man, woman and child who during this past year has bought a book, that their eyes may be opened to see as they read and that the love of God may indeed bring forth fruit their lives.

Synods have been part of the organization of the Universal Church, and every branch of it, from the earliest times. Diocesan Synods are naturally older than provincial ones, and provincial Synods than national ones, because the development of the Church has taken place in that order. Both Synods and National Councils had been held in England before the days of Archbishop Theodore, but he spent much of his time on their organization and held his first Synod at Hertford in 673 A.D., both bishops and clergy being present. Such Synods were at times replaced by what are described as "mixed councils," the latter including lay representatives.

For five hundred years England had political associations of one kind or another with the continent of Europe, and it was not until the 19th century that the country began to emerge as a nation. It was during this and the 14th century that much of our present constitution was established, and of that constitution the National Church was an essential part. Laity and clergy were both represented in the earlier feudal councils, but eventually separation took place, and out of the one part there developed our present parliamentary system, and out of the other, convocation. Edward I is usually credited with the practice of calling convocation together in much the same way as Parliament, a custom which arose out of his financial necessities at a time when the Church controlled a very large amount of property.

The troubled years of the 16th century saw the final separation of the Church of England and the Church of Rome, and Acts of Supremacy which were passed in the time of Queen Elizabeth gave to the Crown the right of summoning Convocations of the clergy, and the enactment of the Canons of the Church, a right which the Crown jealousy guarded through the years down to our own time.

In the first half of the 18th century matters again became complicated by political considerations. Convocation was disbanded in 1717 under George I because it was felt that the sentiments of the clergy were too sympathetic towards the House of Stuart.

By THE REV. T. C. B. Boon, B.A.

I

Government control of the Church increased, and with that increase there went, side by side, a decrease in the spiritual outlook of the Church. Fear of the infringement of the Royal prerogative discouraged progressive action in both England and Canada. The achievement of independence by the United States produced a new situation which had some considerable influence upon the course of events in Canada. The Episcopal Church in the States was forced to turn to the laity for financial support, and, as a consequence, laymen were admitted as members of the Diocesan and General Conventions. In 1881 the partial dis-endowment of the Church in Ireland and in the colonies, and the withdrawal in 1834 of the large grant made by the Government to the Society for the Propagation of the Gospel, combined to produce an entirely new situation in Eastern Canada. In order to carry on the work of the Church, missionary societies were founded in some of the eastern dioceses (the one founded in Quebec is still in active existence) and proposals for conventions or synods began to be discussed. A pamphlet by the Reverend T. B. Fuller (later to become the first Bishop of Niagara) which was published anonymously in 1836, did much to stir up public feeling in the direction of their formation, and John Strachan, then Archdeacon of York (subsequently first Bishop of Toronto) who had also been influenced by an American friend, Dr. William White, became a warm advocate of the movement. Finally, when an unfriendly government threatened the Church's endowments, Dr. Strachan called a Diocesan Assembly in 1851, which, in 1853, constituted itself the Synod of the Diocese of Toronto.

In England the movement to revive Convocation was looked upon with disfavour by Queen Victoria, and a Bill to permit colonial churches to meet in Synod (for the matter was a live question in Australia, at least) was thrown out by the House of Commons. As a consequence, the Parliament of Canada was petitioned by the diocesan assemblies of Toronto and Quebec to pass an Enabling Act, which it did in 1887, thus providing a legal right for the churches in Canada to constitute regular Synods. The right of both individual bishops and of the House of



Broadcasting

SUNDAY, 11 a.m.:

- Sept. 1—All Saints' CJCA
- Sept. 8—St. Faith's CFRN
- Sept. 15—Holy Trinity CJCA
- Sept. 29—Christ Church CJCA

Bishops were recognized and protected.

In 1860 steps were taken to form a Provincial Synod of Canada, and the Queen was petitioned to appoint a Metropolitan Bishop. In reply the Crown made the Bishop of Montreal the Metropolitan, and erected an Ecclesiastical Province coinciding with the civil province of Canada, which included the Dioceses of Quebec, Toronto, Montreal and Huron. The Dioceses of Nova Scotia and Fredericton did not join this until 1874. In 1912 the Dioceses in the Province of Ontario organized their own Provincial Synod.

II

Unity of church organization in Canada as a whole took long to achieve because work was developed independently in three different sections; a second obstacle was, undoubtedly, the great difficulty of communication between different parts of the country. The Province of Canada was quite well established and consolidated by 1875; the Province of Rupert's Land was only just at its beginning in that year, and grew independently, fostered by the efforts of the English missionary societies, chiefly the C.M.S. The Dioceses in British Columbia were being sponsored by English money. The Conference in Quebec in 1851, and the first Provincial Synod of Canada in 1861, seem to have had some vague hope of achieving unity under a Metropolitan, and Confederation in 1867 stirred the matter again, but it did not become a practical issue until the building of the C.P.R. made communications definitely possible. According to the late Charles Jenkins of Petrolia, Ontario (who is generally regarded as one of "The Fathers of General Synod") the question of the formation of such a Synod was first brought up at a Synod of the Diocese of Huron in 1886, which resulted in action by the Provincial Synod of Canada which met that same year. The latter appointed a committee to report upon the subject and the extension of the powers of the Provincial Synod so that it might legislate for the Canadian Church as a whole.

The news of this movement reached the West somewhat informally, but was discussed by Bishop Machray at a meeting of the Provincial Synod of Rupert's Land held in August, 1887. This Synod did its best to further the matter, but could find no authority with which to enter into negotiations. At its 1889 session the Provincial Synod of Canada resolved to invite representatives of the various

dioceses to meet and discuss the matter. This conference met in Winnipeg on August 15th and 16th, 1890. Actually, that it was held, and held successfully, was largely due to the good nature and co-operation of Bishop Machray, for letters which were supposed to have been sent were never written and therefore never received, and it was only at the last moment that the date was arranged so that the conference would meet immediately after the Provincial Synod of Rupert's Land.

The event caused quite a stir in Winnipeg. The Manitoba FREE PRESS, always strong in local patriotism, editorially remarked that the selection of Winnipeg for one of the most important religious meetings ever held in Canada was but a recognition of the fitness of this half-way house as a place for gatherings of a Dominion nature, and in a later editorial, which seems to have been "inspired," outlined the desirability of the formation of a General Synod by which the whole body of the Church could speak with one voice, and fore-shadowed the retention of the provincial synods with their established privileges. This conference was attended by seven bishops (Sweatman of Toronto, Courtney of Nova Scotia, Baldwin of Huron, Machray of Rupert's Land, Pinkham of Saskatchewan, Youn of Athabasca and Anson of Qu'Appelle) and 58 clerical and lay delegates. Of the Dioceses in British Columbia, only New Westminster was represented.

The proceedings of the Provincial Synod of Rupert's Land of that year were distinctly lively, the chief point of discussion being the retention of provincial synods, and there seems to have been a unanimity of opinion as to the wisdom of doing so, based upon the desirability of taking no action which would upset the relationship with the English missionary societies, particularly the C.M.S., which was at that time not only supporting Indian missions at a great many points, but also providing stipends for the Bishoprics of Moosonee, Selkirk and Athabasca. The Synod also decided to attend the conference in a body, having failed to agree on the appointment of delegates.

When the conference itself met, Bishop Machray was elected to the chair, a position which he accepted with the reservation that he might take part in the discussions. Bishop Sweatman reviewed the steps taken in calling the conference, and a resolution from the Provincial Synod of Rupert's Land was put before it. It was

then suggested that a committee be appointed to make a draft of the proposed union, within an hour, and submit it to the conference, but this was moving a little too fast for most of the delegates. The question of dissolving the provincial synods and erecting one provincial synod in their place was the vital issue and it was sponsored in eloquent terms by Bishop Anson of Qu'Appelle, who admitted that in so doing he was taking up a position for which his own diocese had no sympathy and which was in opposition to the views of his Metropolitan and the provincial synod of which he was a member. But he argued that already there was too much parochialism in Canada, that the Church was not yet large enough to undertake a complicated organization, and finally, that either the Provincial Synod or the General Synod would become a nonentity—that if proper powers were given to a General Synod, the powers of the provincial synods would be squeezed out, an argument which time has done much to substantiate.

A motion of six clauses favouring the formation of a General Synod, outlining its powers, constitution, and reserving the powers of the provincial system was moved by Mr. Jenkins and seconded by Mr. Imlach, but the conference was still not ready. However, a simple motion by the Rev. Dr. Langtry of Toronto and Dr. Henneker of Quebec, that it was expedient to form a General Synod was carried after some discussion, and it was further resolved that the provinces be retained. The six Jenkins-Imlach clauses were then referred to a committee, which brought in as its report, what is commonly known as the "Winnipeg Scheme." The following day these suggestions were approved after much discussion as to the actual representation by the dioceses and on the point of designating the presiding Bishop "Primate." A few technical points were also straightened out.

The results of this conference then went back to the provincial synods, and for many months there was considerable doubt as to what would happen. There was particularly some opposition in the Diocese of Montreal. The province of Rupert's Land held steadily to its position of 1890, and in 1892 the Provincial Synod of Canada cleared the issue by accepting the report of the conference. Consequently, delegates from the diocesan and synods met in Trinity College, Toronto, in September, 1893, and constituted the General Synod of the Church of England in Canada.

III

When the members of the conference met in Toronto on September 13th, 1893, it was still not quite clear what would happen. The bishops and clerical and lay delegates from the province of Rupert's Land were committed to the formation of General Synod. The bishops and delegates of the Church in Eastern Canada, though favourable to the idea, were not definitely committed to it. The atmosphere, however, soon cleared. Bishop Machray preached the sermon at the opening service in St. Alban's Cathedral, from Deuteronomy 31, 6, "Be strong and of a good courage." It was a stirring call to the missionary work of the Church in a growing Dominion, illustrated from history and personal knowledge; to the preacher, this work was the primary reason for the unification of the Church. The following day, a committee was appointed to draft a resolution which would clarify the position, and this committee brought in three declarations: the first stated that the Church of England in Canada desired to continue an integral part of the Anglican Communion; the second, that the General Synod, when formed, should not take away or interfere with the existing rights, powers or jurisdiction of any diocesan synod; the third, that the constitution of a General Synod involved no change in the existing system of provincial synods, and on this basis Bishop Machray (who brought in the report) moved, seconded by Dr. Davidson of Montreal, its adoption, and that in accordance with it, "We, the bishops of the Church of England in the Dominion of Canada, together with clerical and lay delegates present, do hereby declare that we do now constitute the General Synod of the Church of England in Canada." This was carried unanimously, the Doxology was sung, and the Bishop of Toronto was asked to arrange a Service of Thanksgiving.

The new General Synod adopted the "Winnipeg Scheme" with only slight alterations. It ordered that the presiding Bishop of Synod should be known as the Primate of All Canada, and that the provincial Metropolitans should be dignified by the title of Archbishop. The first message from the Upper House to the Lower House was that Bishop Machray had been elected Primate; a well-deserved recognition of his outstanding qualities and a very popular choice, especially in the West. In looking back, it is interesting to note that this action of the General Synod in using the titles of Primate and Archbishop caused some momentary consterna-

tion in wider circles of the Church. Archbishop Benson of Canterbury felt he had been treated somewhat disrespectfully because the information was conveyed to him rather informally on half a sheet of foreign note-paper by the clerical secretary of the Lower House; he thought the thing had been "lightly done," and did not think that the Lambeth Conference would approve of it. THE CHURCH TIMES congratulated the Canadian church on the lead which it had given and hoped that other colonial provinces would follow the example.

The second meeting of the General Synod took place in Winnipeg on September 2nd, 1896, this having been suggested by the bishops of Eastern Canada out of compliment to the Primate and as a recognition of the growth of the Northwest. Eighteen out of twenty-one bishops were present, and all the dioceses were represented by delegates. The opening sermon was preached in Holy Trinity Church by Bishop Courtney of Nova Scotia. The chief business considered by this Synod was the passing of a canon establishing a Court of Final Appeal for the whole Church in Canada, and owing to the large number of members of the legal profession amongst the delegates, the discussion on this matter was prolonged, but finally settled by appointing the House of Bishops, with the Primate as chairman and five lay assessors. More important, perhaps, was that the first attempt was made to organize a General Board of Missions for the whole Church. It was intended that this Board replace the missionary organization of the Church in Eastern Canada, known as the Domestic and Foreign Missionary Society. But this it did not succeed in doing, which was a great disappointment to the West and to Archbishop Machray personally, for the amount of support which the "D. and F.M.S." provided for the expansion of Church work in Western Canada was then negligible, and continued to be so for many years.

At that time, the situation was critical, for the S.P.G. had announced, as a considered policy, its determination to reduce all grants to Canada by ten per cent. per annum until they would be entirely withdrawn. The General Synod of 1896 petitioned the Society to reconsider its policy; in which action it supported the petition which had been sent by the Provincial Synod of Rupert's Land and individual dioceses and which subject had been the constant theme of correspondence and personal interview with the com-

mittee by Bishop Machray. The situation was, of course, that owing to the rapid influx of settlers and the extension of railway facilities, it was impossible for the Church in Western Canada to maintain ministrations without aid, in spite of tremendously increased efforts on its own part.

The General Synod which meets in Winnipeg this year will again be in the nature of a Jubilee Session, but it will have the satisfaction of knowing that the Church of England in Canada is now advancing in order to extend its work in the home and foreign mission fields. The old order has, to some extent, changed, and except for Holy Trinity Church and the "old" St. John's College building (now occupied by the College School) the old landmarks have gone. There is no trace of Bishop's Court, the Cathedral has been rebuilt, and the old Manitoba Hotel (where Archbishop Machray received the delegates socially) is gone, but the progressive spirit of the West remains, and it may be hoped will inspire the delegates with a greater vision of future needs of the Church as it did fifty years ago.

* * *

To stand on your own feet, it is not necessary to step on anybody else's toes.

* * *

Different races do not clash so long as they run side by side towards one goal.

* * *

If we listened to our better selves, we'd be true to our better halves.

* * *

If more of us took responsibility, fewer would have to take sides.

* * *

The bigger a man's head gets, the easier it is to fill his shoes.

* * *

Until educators learn to warm our hearts, our intellects will just grow colder by degrees.

| | |
|--------------------|---------------------|
| H. R. Milner, K.C. | H. A. Dyde |
| R. Martland, K.C. | W. F. Bowker |
| G. H. Steer, K.C. | P. E. Poirier, K.C. |
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CANON W. M. NAINBY

We were happy to have the Venerable Archdeacon Leversedge conduct the services during the month of July. Dr. and Mrs. Leversedge stayed at the rectory. We enjoyed his messages each Sunday, and thank him for spending his holidays with us in this way.

The Loyal Orangemen held their annual parade at the evening service on July 14th.

Mr. F. Brown was organist during July.

In spite of holidays the A.Y.P.A. has kept going throughout the summer, and the fastball team has done exceedingly well. A large number attended the A.Y.P.A. week-end camp in July.

The end of this month will find most families home again after the holidays, and organizations will soon be in full swing. Arrangements are being made for the annual Flower Service and, weather permitting, we are hoping for another beautiful display of the bright flowers of the gardens.

Sunday Schools and Bible Classes will re-open on September 8th.

ST. MARK'S

THE REV. A. ELLIOTT

Summer appeared on the scene with such haste that we did not have time to wish everyone a happy holiday. Instead, we take this opportunity of saying "welcome home." To vacation by the lake, seaside, mountains or to enjoy the quietness of the farm is a refreshing experience and no doubt everyone has returned with renewed energy.

St. Mark's has reached a crucial epoch in its history and the next four months will be the true testing period. There are obligations to be met, if we are to reach the full status of independence. To gain this goal the church needs the unselfish support of every member. There are many fields which need your talents and services, among them the W.A., Sunday School, A.Y.P.A., and the Choir. Do not wait to be asked. Volunteer in whichever field you can be of most assistance.

The deepest sympathy is extended to Mrs. Hudson in the late loss of her father; to Mrs. David, whose husband died recently; and to Mr. and Mrs. C. Brown and family and the beloved wife and children of the late Mr. John Brown. Parting is always sorrowful but we know our loved ones are happy in His Eternal Home.

During the month of August we have been very fortunate in having the services of Archdeacon Tackaberry, Mr. A. C. Taylor, and Mr. L. A. Exham, who have so willingly contributed their time to us on Sunday. Thank you for your inspiring messages!

We hope that the Rector and Mrs. Elliott had a restful vacation.

A lovely wedding was held on Friday, August 15th, when Margaret Julia, eldest daughter of Mr. and Mrs. P. H. John, became the bride of Angus Douglas Lang. Mrs. E. M. McCabe attended her sister as

matron of honor. The reception was held in the parish hall. The Rev. R. S. Faulks officiated.

Services are being held twice each Sunday, at 11 a.m. and 7.30 p.m.; Holy Communion is celebrated on the first Sunday at 11 a.m. and the third at 8.30 a.m. The hours of group meetings and the Sunday School will be announced from the pulpit.

Again let us remind everyone of our aim: "It's impossible; it's difficult; it's done." We have hurdled the first and are in the process of wrestling with the second. Won't you help? The Church needs not only your financial assistance but YOU!—with your time, talents and unselfish service. Offer your gifts to Him, that He may see a small corner of His Kingdom blossom with the radiance of devotion—YOUR devotion.

ST. MARY'S

THE REV. W. T. ELKIN

Work goes along daily on the new building project at St. Mary's, namely, that of the new Sunday School rooms and the renovation of the present church building for the eventual parish hall. Volunteer workers are proving that co-operation reaps benefits.

Two weddings of interest to Edmonton parishioners have taken place during the summer months. On July 20th Wallace Sinclair Steward and Beryl Eileen Jones were united in Holy Matrimony; and on August 3rd, the wedding vows were taken by Leslie William Bradshaw and Jean Isabelle McKay.

Four new members have been received into St. Mary's Church by the rites of Holy Baptism. These are: Rodney Hugh Barlow, Leonard Wayne Scott and Sandra Leslie Scott, and Barbara Joanne White.

Our rector and his wife are receiving congratulations and every best wish on the welcome gift of a baby daughter, August 17th.

ST. GEORGE'S, FORT SASK.

THE REV. W. W. BUXTON

The combined parish service which was held at Gibbons Emmanuel Church on July 7th was enjoyed by all who journeyed from the "Fort." Due to the inclement weather we adjourned to the Gibbons community hall for our picnic supper, and spent a pleasant social hour together. Many received a nasty crack on their return home when they found a very heavy hail storm had ruined their flower and vegetable gardens.

The Rev. and Mrs. W. Buxton are being congratulated on the birth of their daughter, Susan Ann.

Work is progressing nicely on the painting of the vicarage which is being done on contract.

Picnics seem to be objected to by the weather man this year, for we have had to postpone both our Sunday School and Choir picnics due to weather conditions.

The concluding service for the summer months of the Sunday School was held June 30th. At this service Miss Betty Boulton, who has been a member of the

teaching staff for the past two years, was presented with a framed picture, on behalf of the staff and members of the Sunday School.

The parish was saddened by the sudden passing of one of its members, J. Kerwood Gallaway, on Friday, July 5th. Although ill for many years his death came as a shock to all.

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GRAND CENTRE**Consecration Day—July 28th**

The consecration day was brought to a close with a dinner in the hall, prepared and served by the ladies of the Guild of St. Margaret. This social event afforded an opportunity for a review of the past, an assessment of the present and a look into the future of the Church in Grand Centre. Mr. Ayres presided. In his opening remarks, he gave brief but comprehensive resume of the church's history from the date of his appointment by the late Bishop Burgett in 1938. Services began on Advent Sunday of that year. He reminded us of our great debt of gratitude to Bishop Burgett for his generous help and encouragement during the early years of the work. Tribute was paid to Miss L. Camp and Mrs. David for their work with the children. Through the years Fr. Lockyer has ministered in the parish almost every summer. His untiring efforts were gratefully appreciated. From time to time, as opportunity presented, various diocesan clergy have provided services—the Rev. W. T. Elkin, Canon W. deV. A. Hunt and the Rev. C. Clarke. In closing Mr. Ayres expressed the conviction that God the Holy Spirit had been with the work and had abundantly blessed it and brought it through in a remarkable way.

Mr. Brady was asked to speak for the people. In simple but telling phrases he spoke of the need for a resident parish priest and earnestly appealed to the Bishop to make an early appointment. He paid deserved tribute to Mr. Ayres but pointed out that his health was such as to preclude his carrying on the responsibilities involved very much longer. Before closing, he asked the Bishop to present Mr. Ayres with an engraved Ronson lighter as a small token of the affectionate regard in which he is held by the whole community.

Mrs. Watherspoon, as secretary of The Guild of St. Margaret, spoke of its history and paid eloquent tribute to the leadership and understanding help of Mr. Ayres in all matters both spiritual and temporal. She concluded her able address by making an appeal for young women to join the Guild to carry on the work.

Mr. Toppenberg, chairman of the hall building committee, spoke of the need for such a hall in the community in order to safeguard the welfare of the young people. It would provide a place under Christian auspices where healthy and wholesome entertainment and recreation could be provided under supervision. It was, he said, a primary need.

Mr. N. Watherspoon, as secretary of the Building Committee, spoke of the need for volunteer workers to build and others to canvass the district for money. The speech brought immediate results in volunteers from the group. His wit and humour and good fellowship was infectious, his reasoning sound and business-like. The following volunteered to undertake the canvass: Mr. Toppenberg, Mr. George Garden, Mr. Robert Campagne, Mr. J. White, Mrs. Staley and Miss Nora Welsh. We wish them good success and

commend the cause to all who are approached.

Father Frith made a farewell address thanking the people for their kind hospitality and expressed the pleasure he had had in serving them.

Mrs. Destrube of Rife brought warm greetings from the people of St. John the Baptist and was presented with a beautiful bouquet by Mrs. Lucas, President of the Guild.

The Bishop spoke last. He expressed his congratulations to Mr. Ayres and the people in the name of the whole Diocese,

gratitude to the Bracebridge clergy and promised a parish priest at the earliest possible date. He thanked the people for their generous response to the A.A.A. (They had paid their whole quota in full in cash.) The Bishop dismissed us with his blessing.

The following visitors were most welcome guests for the occasion: Mr. George Kuwata of Vegreville (organist), Dr. David Phillips and Captain Ralph Wilson, Edmonton; Mrs. Phillips and Kathy, Calgary; Mrs. Destrube, Rife, and Alex. Heron, the Bishop's apprator.

Rural Deanery of Pembina**ST. CATHERINE'S, EDSON**
CANON W. deV. A. HUNT

We are very sorry indeed to report the death by drowning in the Edson River of Mrs. Osborne's eleven-year-old son, Charles, grandson of some of the district's old timers, Mr. and Mrs. Puff. Sincere sympathy is extended to the family in its tragic loss.

Work on the basement of the rectory is to be postponed for the present. Repairs are to be undertaken in church and parish hall. With regard to the latter, and due largely to the energetic effort of Mr. Ball, the interior of the hall has been painted, walls and ceiling, effecting a most striking transformation. Canon Hunt himself greatly assisted Mr. Ball in this tremendous piece of work, and help was also given by Mr. Dunn, Mr. W. Dobing and Mr. Albert Harrison.

Although not concerned with this parish, those who know them may be interested to know that the writer of this report was fortunate to meet last month the Rev. R. Boas and Mrs. Boas, who are working on the "Rendezvous" in the Pacific Coast Mission Service. We made a trip with them on the boat from Read Island to Whaletown, and saw films of the Mission work at the rectory there. They are doing a wonderful work up there, have established a medical and dental clinic at the rectory in addition to their ardently undertaken official duties. Mrs. Boas not only gives her services as a nurse, but works as a deck-hand—without the usual remuneration. They are exceedingly happy in this much-needed work.

The recently retired Canon J. C. Matthews and Mrs. Matthews have come to make their home at their "Cabin" in the

environs of Edson, and are very warmly welcomed back to our midst.

HATTONFORD

On July 24th a "painting bee," organized by Mr. Henry Ford, set to work to repaint All Saints' Church, Hattonford. A goodly number of volunteers—men, women and children—arrived armed with paint brushes and lunch, and before evening the church looked bright and cheerful and wonderfully improved. Only the roof remained unfinished, and it has since been half completed. Besides the work of painting, finished flooring was laid over about two-thirds of the vestibule of the church.

ST. CATHERINE'S, EDSON

Holy Baptism: Jinny Diana Childs, Herbert Arthur Suter, John Arthur Sutar, John Edward Worton, Patricia Anne Caston, Myril Arthur Tanton;

Mackay School: Paul Monty Brown, Richard William Roger Vathje.

ST. PAUL'S, EVANSBURG

Holy Baptism: Steven Wayne Lamoureux.

Burials: In the Edson cemetery, Charles Osborne; in the Wildwood cemetery, Charles Albert Wheele.

DRAYTON VALLEY MISSION

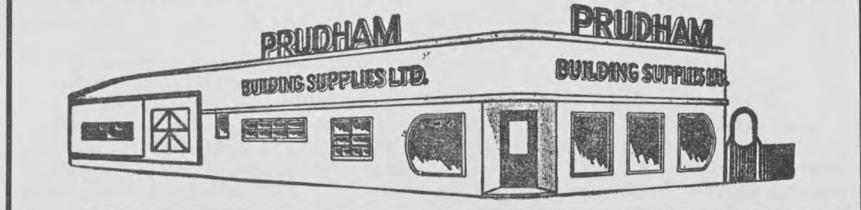
MISS BARBARA ONIONS

Fortnightly services are being held at Moon Lake, on Sunday evening at 8 p.m., in the home of Mr. and Mrs. M. Jensen.

Owing to bad roads it was not possible to have any service at Pembina during June and July, but a fresh start was made on August 11th and we hope now to have

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regular services again there.

Eight boys and three girls spent a very enjoyable week at the Junior Diocesan Camp. Rosie Hines attended the Junior Girls' Camp.

Holy Baptism: On July 7th in All Saints', Drayton Valley, Elizabeth Jessie Whyte, Edna Lesley Look, Vallee Marie Urychshyn. On July 7th, at Moon Lake, Earl Edward Jensen, Ernest Carl Jensen, Garry Lorne Cherrington, Laura Ruth Cherrington, Fay Aileen Cherrington, Vera May Cherrington, Margaret Anne Gower, Blanche Lavada Cherrington, Leona Anne Cherrington, Oliven Jelena Jensen, Helen Beatrice Cherrington.

ST. MARY and ST. GEORGE, JASPER

THE REV. T. C. B. BOON

The arrival of the bus on the morning of June 16th marked the real commencement of the tourist season, and since then the average attendance at morning service has doubled. The services during July, in fact, have been characterized by a much greater heartiness and the congregations have taken a lively interest in them, particularly in the singing. The Choral Celebration on July 21st was a wonderful service with forty communicants.

The W.A. Garden Tea on July 3rd again met a mixture of storm and sunshine, but after being driven inside by the rain, was able to move out again for the latter part of the afternoon. In spite of the weather it was quite a success and the members are to be congratulated on their effort.

The decoration of the church on the outside was completed about the middle of July, the work having been delayed by changes in the weather. The church now presents what the writers of the early 19th century directories would have called "a neat appearance." Our thanks are particularly due to Mr. Popey for the care with which he has overseen the work, as well as to the other members of the committee who undertook it.

We were glad to have Mr. Ted White back with us in the middle of July and to learn that he was well on the way to recovery. We sympathize with Mr. Nels Bolli who will be laid up for some weeks as a result of an accident and hope that he will make good progress.

At the time of writing all organizations are closed down for the summer, but a "newslet" will be issued early in September announcing their dates of re-opening.

Canon E. E. Maddocks, Rector of St. Stephen's, Calgary, is again with us for the first three Sundays of August, while the Vicar is on holiday. Canon Hunt of Edson will conduct the services on the last Sunday of the month.

Baptism: July 28th, Larry James Wynn.

Holy Matrimony: July 31st, Edward Lester McMahon to Kathleen Hilda Sprakes, both of Killam, Alberta.

ST. LUKE'S, CLYDE

THE REV. D. V. A. BROWNE

At the June meeting of St. Luke's W.A. held at the home of Mrs. Groombridge, all members were present to bid farewell to Mrs. W. H. Jack, who is leaving Clyde to make her home in Victoria, B.C. The

Rev. D. V. A. Browne, on behalf of the members, presented Mrs. Jack with a small gift.

We are more than sorry to lose Mrs. Jack from our midst and will always remember her long years of loving and faithful service to St. Luke's and the W.A.

A Tea which was held June 21st was only fairly successful but we all enjoyed ourselves and are looking forward to better success next time.

In July we gathered at the home of Mrs. Boles and family to wish them God-

speed, as they were leaving very shortly to make their home in the Dapp district. The president, on behalf of the members, presented Mrs. Boles with a pair of pictures.

The Anglican Advance Appeal fund is coming along, and while we haven't as yet gone over the top we are doing very nicely.

The date of the congregational picnic has been set for the first Monday in September. All are looking forward to a happy time.

Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

THE VEN. W. LEVERSEDGE

The annual meeting of the W.A. branches of the Vermilion Deanery was held June 20th. The session opened with corporate Communion in St. Saviour's at 11 a.m., with 25 communicants, representing seven branches. Archdeacon Leveredge officiated, assisted by the Rev. W. Brant of Clandonald. At this service Miss Bury, who has been Deanery secretary for many years, was presented with a Life Membership pin, a gift of the Vermilion branch, of which she is a member. The afternoon session was held in the Memorial Hall, with 30 attending. Mrs. H. Reid, Diocesan treasurer, of Edmonton, attended the sessions and gave a very inspiring address. A letter from the Diocesan President, Mrs. Tackaberry, was read, regretting her inability to be present with us. Excellent reports were given by delegates from the following branches: Innisfree, Kitscoty, Irwinville, Clandonald, Mannville, Vermilion and Chailey. The latter, a new branch, was heartily welcomed. Letters and reports were read from Landonville, Wilberforce and Golden Valley, the latter, whose members have been reduced to two, have suspended their meetings for 1946. Mrs. Dudlyke then explained her Diocesan map, and asked each branch to contribute 25 cents towards expenses and 10 cents per member for names to be placed on the map. All monies are to be given to the Advance Appeal, to which she has already sent \$50.00. The following officers were elected for the coming year: President, Mrs. Rutherford, Mannville; Vice-Pres., Mrs. E. Sweatman, Vermilion; Sec.-Treas., Miss Bury, Vermilion. The offertory amounted to \$7.45, of which \$5.00 was voted to the 30th Anniversary Fund and the balance to the Sunday School by Post. By a showing of hands June was decided the best time to hold the Deanery annual, and Vermilion the best centre. The meeting closed with prayer, after which the Vermilion branch members served tea.

St. Saviour's W.A. under the able convenorship of Mrs. J. Robson and with many willing helpers served lunches and refreshments in the booths during the three days of the Fair, in July. Although a great deal of work was entailed for everyone, the undertaking was a great success according to reports at this date.

During the month of July, whilst the Archdeacon and Mrs. Leveredge were away in Edmonton, the former taking the

services at Holy Trinity, the services at St. Saviour's were officiated by the Rev. W. Evans of Edmonton. Those who attended and heard Mr. Evans preach appreciated and enjoyed him very much. It was very regrettable though that there were not better congregations at these services. Mr. and Mrs. Buckingham and Mr. and Mrs. Sweatman extended hospitality to Mr. Evans on these occasions.

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"We serve to Please"

There is much satisfaction and pleasure in reporting on the support of the Anglican Advance Appeal by the Christ Church parish in the Ottawa district. The small congregation consisting of six families and two non-attending families contributed \$240.00 to the fund, which is somewhat of a record for such a small parish.

We record with regret the death on August 6th of Mrs. Annie Maggs, widow of the late George J. Maggs, in her 85th year. The burial service was held in St. Saviour's Church on Monday, August 12th at 2 p.m., the rector officiating. Interment was in the Vermilion cemetery. Mrs. Maggs was one of the pioneer women of the Church, having arrived in March, 1906, with nine children to join her husband who was connected with the railway. She was a member of the Woman's Auxiliary, and for a time, president. Her interest in the Church was maintained to the end. She leaves nine children, 39 grandchildren and 13 great grandchildren.

"From henceforth blessed are the dead which die in the Lord; Even so, saith the Spirit, for they rest from their labours."

ST. ALBAN'S, CHAILEY

THE REV. V. COLE

Due to poor road conditions two parties planned for the Rev. S. J. and Mrs. Bell were postponed; however, the purse intended for Mr. Bell was sent by mail and the coffee table from the W.A. was presented at her home by one of the members, Mrs. R. H. Scott. Needless to say we are very sorry to lose Mr. and Mrs. Bell but wish them happiness in their new home and at the same time extend a sincere welcome to the Rev. V. and Mrs. Cole.

Mr. Cole held his first service on June 23rd, but on account of muddy roads the usual congregation weren't able to be present. Mr. Cole gave a very inspiring address.

A special meeting of the W.A. executive was held for the purpose of choosing a delegate for the Deanery meeting; Mrs. Thomas was chosen. Including Mrs. Thomas there were seven St. Alban W.A. members present at the Deanery meeting.

On June 27th the monthly W.A. meeting was held at the home of Mrs. McDonald. Plans were made to hold the meeting on July 8th at the home of Mrs. R. H. Scott, where final arrangements for the forthcoming picnic and bazaar will be made. It was decided to order paint and shingle stain for the exterior of the church. We were pleased to welcome a new member, Mrs. K. Blackburn. Mrs. Thomas gave a full and complete report of the Deanery W.A., for which she was thanked by the president.

On June 29th a pretty wedding was solemnized in St. Alban's Church, when Margaret Mary, only daughter of Mr. and Mrs. W. Hollyoake, was united in marriage to John Edward, only son of Mr. and Mrs. W. R. Cornish. The Rev. V. Cole officiated. A reception to about seventy-five guests was held at the bride's home. A toast to the bride being proposed by Mr. Cole.

Rural Deanery of Wainwright

ST. THOMAS', WAINWRIGHT THE REV. L. A. BRALANT

The Sunday School picnic on July 10th at Clear Lake was voted as the best for many years. Through the kindness of Mr. Coleman the children had a wiener roast and other good things to eat at his cottage. Thanks, too, to Mrs. Lally and Earl Lissimore for the use of their cars. The Sunday School continues in the church during the summer months.

The annual Little Helpers' Rally was held in June. The rector conducted a short service at which there were twenty Little Helpers present. Their gifts—in the Mite Boxes this year amounted to a splendid total of over \$25.00. A lovely party was held in the parish hall afterwards, and Mrs. Seabrook is to be congratulated on such a well-arranged gathering and her devoted work for the little ones the year round.

The W.A. are planning a tea at the end of August. This was to have been a garden tea, but plans have been altered owing to unfavorable weather this summer. Dorcas work and a social service bale are being prepared.

The Vestry has unanimously decided to assume the status of a fully self-supporting parish in the terms of the Canons of the Diocese. This will mean our increase in the stipend to the minimum required, and will mean an increase in our personal contributions. In addition a resolution to repair and renovate the rectory for the new incumbent was also approved. It is hoped that the other parishes served by the rector of Wainwright will do their share in meeting the new obligations.

The rector and his family will be leaving for England at the end of August, and they desire to extend affectionate greetings to all parishioners, and assure them of continued interest in, and prayers for, God's work here.

ST. MARY'S, IRMA

It is a joy to record the completion of the church porch. Through the labours of Mr. Edwin Sanders and Mr. Thurston the interior is finished except for the painting. Donations towards this would be very welcome.

Our organ, which has given noble service throughout the years, has to be sent away for repairs and cleaning. This is an urgent necessity, and the W.A. have generously voted \$20 towards the cost. The balance will be met from church funds. The W.A. has continued to give financial assistance to the church throughout the year, and has raised its funds chiefly by a splendid concert during the spring, under the inspiration of Mrs. Targett.

A happy service was held in August when the rector took the service in the United Church during the absence of the pastor. The note of Christian fellowship was very evident.

Holy Baptism: July 21st, Patricia Elaine Rawluk, Brian Keith Rawluk and Sheila Lynn Rawluk.

S. MARGARET'S, BATTLE HEIGHTS

Services in the school have been well attended during the summer. The annual Little Helpers' Rally was held on July 11th at King's Park. The rector conducted the service and the children's thoughts were centred on Harold Coffing's picture "The Hope of the World." A wonderful picnic supper was served afterwards by the W.A., and races ended a very happy afternoon.

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THE REV. E. N. P. ORME

The July W.A. meeting was held at the home of Mrs. W. Lancaster, at Lindbrook, on July 4th, with 13 members and one visitor present. This was an occasion when town and country met. Thanks are extended to the Rector and Mrs. L. Gill for driving the town members to the country. We were glad to welcome Mrs. Brown, a recent war bride, and her wee daughter, Patricia, at this meeting. Mrs. Brown has joined the W.A. and Patricia is now a Little Helper. After the devotional, business was attended to we decided to have a Tea and Sale of Home Cooking on July 27th at the home of Mrs. McCarthy, in aid of the Rectory Fund. This event proved successful.

The Thankoffering secretary reported an increase in the united Thankoffering at the end of June.

Mr. and Mrs. Orme, Miss Baptist, Mrs. Barden, Mrs. Sutherland and Mrs. Robinson attended the Deanery W.A. meeting at Viking and reported a successful and enjoyable day.

A very successful Little Helpers' Rally was held on Saturday, June 29th, before the children started holidaying. It was a delightful day and after the usual happy service in the church we journeyed to the J. W. Robinson home where games were played and lunch enjoyed outdoors. There were twenty-one present in all, including four mothers, the leader and Mr. and Mrs. Orme. There was an increase in the Mite Box offerings this year.

We were pleased to report that the two Sunday School scholars who wrote the G.B.R.E. Examination last May received good marks: Kathleen Dorothy Thomson received 89 marks and Patrick Sutherland, one of our younger members, received 73 marks. Congratulations are extended to both. We trust more will write next year.

On July 28th at the close of the morning service the members of the congregation gathered in the Sunday School room in honor of Miss Isabel Robinson. Mr. Tom Porter, an old-time resident of the district, on behalf of the congregation presented Isabel (bride-elect of July) with a lovely rose and blue comforter. In a few well-chosen words Mr. Porter stated she had lived in the community all her life and was known to all as Isabel, and would be greatly missed and they wished she could stay here. The gift came as a complete surprise to the recipient, who responded happily, saying she would have many pleasant memories of her life here and would always consider Tofield as her home.

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Rural Deanery of Wetaskiwin**CAMROSE**

THE REV. A. WALLIS

Mr. and Mrs. Colbert have gone to Edmonton to live. We had a surprise party and a gift for them with our very best wishes. Mrs. Colbert was our organist for several years, and before that a choir member, and Mr. Colbert served on the Vestry.

Then there was the Sunday School picnic which we all enjoyed. It takes more than mosquitoes to dim the exuberancy of youth.

On the 5th Sunday in June we had a Children's Service at which the rector presented the prizes, also the certificates for the D.B.R.E. examinations. Congratulations, young people!

Our Rector and Mrs. Wallis are away. Mr. Baker took the first Evensong, bringing a message strong with faith and an implicit trust in God's plan in spite of all, "for we know that all things work together for good to them that love God."

We were glad to have Archdeacon Tackaberry on August 11th. He gave us a thought-provoking talk on Church Unity based on the text, "That they all may be one." "As Anglicans we have things to offer, precious things. We have little sanctities about which we do not speak, but which go towards making a fineness of spirit . . ." and much more.

Our new church is fast reaching the stage when one can walk around inside and imagine the thrill of completion. Of course there is still much to be done. We can help by showing our interest, offering our talents, sharing the responsibility, and by our prayers.

Marriage: On August 10th, Richard Taews to Margaret Moorby. The Rev. E. P. N. Orme officiated.

May we remind you to send in your subscription for the "Churchman" if you have not already done so, please.

ST. MARY'S, PONOKA

THE REV. F. A. PEAKE

The institution and induction of the Reverend F. A. Peake as Vicar of Ponoka was performed by the Lord Bishop on Sunday, June 30th, in the presence of a large congregation. In the course of his address the Bishop pointed out the responsibility of the priest to teach but also that of the congregation to learn. In view of current talk of conversations between Protestant bodies and the Church it was particularly important for Church people to have a clear understanding of the distinctive doctrines of the Faith. This understanding the new vicar would no doubt strive to implant during his ensuing ministry.

In common with the people of Ponoka generally we are looking forward to the supply of gas heating in the town. Most of the work of installation of pipes, etc., has been completed in the church and vicarage. It is expected that the gas will be turned on about the middle of September.

A few of the boys are at present at the Diocesan Boys' Camp. We hope that next year there will be a large representation

from the parish at all these camps.

It has been a pleasure during the past few weeks to have the Reverend L. W. G. Hudson and his wife and daughter living in the parish. Mr. Hudson was, until recently, rector of Lacombe, and stayed with us pending his departure for England at the end of August. We were very grateful to him for his assistance at many of the services, and our good wishes go with him as he leaves to undertake work in the Diocese of Bath and Wells.

Sunday services at the parish church are now as follows:

8.30 a.m., Holy Communion.

11.00 a.m., Sung Eucharist (2nd Sunday).

11.00 a.m., Matins and Sermon (1st, 3rd and 4th Sundays).

7.30 p.m., Evensong and Sermon.

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ST. JOHN'S, MILLET

THE REV. S. J. BELL

We were pleased to welcome our new rector, the Rev. S. J. Bell, on Sunday, July 21st. We trust that his stay in our parish will be a happy one and that his work will be richly blessed.

Mrs. E. Brinker of Edmonton, a former resident of our parish, was a visitor here recently.

We are happy to announce that the Anglican Advance Appeal went over the top.

The Guild have resumed their fall meetings on the last Thursday of each month. New members would be welcomed. Plans are going ahead for our bazaar and contributions will be gratefully received.

ST. PAUL'S, LEDUC

The W.A. met on June 13th at the home of Mrs. R. Armstrong, with eight members present. Five dresses were completed and handed in at the meeting for the Dorcas bale. The next meeting will be held at the home of Mrs. A. Loggin, Sept. 12th.

Sunday School: Congratulations to all the Sunday School students who wrote the G.B.R.E. exams. The results on a whole were excellent. The scrapbook prepared by Mrs. Dickson's class was won by Ida Maine. Prizes for perfect attendance were won by Joyce, Florence and Robert Wilkinson.

Marriage: Jack Gerlad Robertson to Mary Ada Jago, on August 12th. The Rev. W. T. Elkin officiated.

Baptism: Terrance James Tebo, son of Blanche and James Tebo, Trail, B.C.

WINFIELD

MR. A. BOWKER

We have received our share of rain this summer, in fact sometimes we think we have received several shares. Resulting road conditions have played havoc with our schedule of Sunday services, including the cancellation of several special services on Trinity Sunday. At that time it had been arranged that the Rev. Canon W. H. Hatfield should visit us. However, we are pleased to say this visit did take place on the weekend of July 14th, when only one of our eight services had to be cancelled.

Last month the Winfield W.A. had the white picket fence completed, enclosing the church property. This has added greatly to the appearance of our grounds. At the same time the garden swing was put in working order, increasing in regularity and frequency the visits of the children to our arbour of trees. As well, the ladies have had another room finished in the mission house. We are very pleased with this, as now it will be possible to accommodate the Bishop, Canon Hatfield and other regular visitors in a more comfortable manner.

It is a pleasure to state that the bell has been placed in position in the belfrey. It was tolled for the first time on Sunday, July 14th, by Canon Hatfield, and I must say we are all very proud of it and say "thank you" to the Rev. G. T. Mackey and his Eastern congregation for their thoughtful generosity.

We also owe a sincere thank you to one of the families in the parish who, last year,

presented a gift of 50 small trees and had them planted round the church yard. Then again this year they have been properly attended to and cared for during the summer.

Two of our girls attended the Senior Girls' Camp at Kapasiwin, and fifteen of our younger boys and girls the Junior Camp in July. It was interesting to note that our representation formed 25% of the attendance at their particular Junior Camp. All have returned browner and thrilled with the enjoyable outing.

The W.A. will hold its first meeting after the summer holidays on Wednesday, September 4th. The Sunday School will begin its next term on the first Sunday after school starts.

On Sunday, August 25th, we are looking forward to a visit from the Bishop. Communion Services will be held throughout the district and the bell at Winfield will be consecrated.

Holy Baptism: John Ceber Mellon, Doreen Rose Shave, Shirley Doris Shave, Eva May Russell, Franklin Henry Russell, Elsie Louise Johnstone.

Holy Matrimony: Arthur White, Trail, B.C., to Ellen Chinell, Knob Hill, Alberta, on July 16th.

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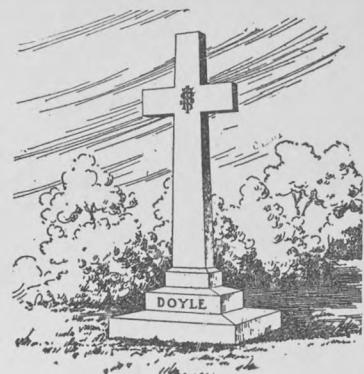
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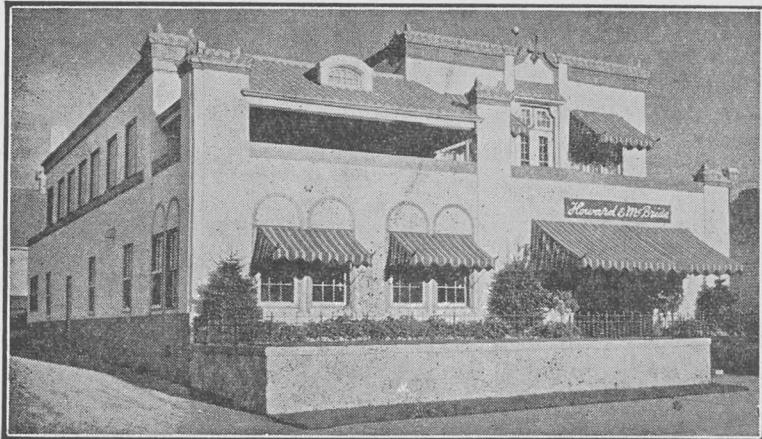
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